MINUTES

OF THE

WHITE-OAK BAPTIST ASSOCIATION'S

HELD AT

CHAPPEL RUN MEETING HOUSE,

ONSLOW COUNTY, N. C.

On the 12th, 13th and 14th days of October,

A. D. 1839.

On failure of Elder P. Pucket, Lewis J. J. Pucket delivered the introductory discourse, from the 14th Chap. and 8th verse of the Prophecy of Jeremiah.

The Delegates from the several Churches then assembled, and the Association was opened with praise and prayer, by Elder David J. Mott, when Elder Josiah Smith was chosen Moderator, and Cornelius Canaday, Clerk, who called to his assistance Luke B. Huggins.

Brethren in the ministry from sister Associations (present) were invited to seats with us, when Elders Ashley Swaim, from the Abbots Creek Union, and Ely Holland, from the Little River, and Richard E. Rieves, from the Kehukee, took seats with us.

Letters from the different Churches were called for, which were handed in and read, and their contents entered in the table of Churches.

CHURCHES & COUNTIES.	DELEGATES.	Baptised.	Recv'd. by Let.	Dismiss'd by Let.	Excluded.	Restored.	Died.	Present Number	Contributions.
North River, Carteret	Watson Lawrence and Daniel Dickerson,						1	32	2 00
Newport, Carteret.	Elijah Garner Senr., Abner Quinn, and Cornelius Canaday,	7			1		1	55	2 00
Hadnot's Creek, Carteret.	Isaac Weaks and Jabez Taylor,	1	3				1	35	2 00
Slocumb's Creek, Craven.	Not Represented.							16	
White Oak, Jones.	Josiah Smith, J. K. Bender and John Gilbert,				3			28	2 00
South West, Onslow.	John Langley and John Walton,							64	2 00
Muddy Creek, Duplin.	P. Pucket, John Fountain and John Brown,				1			45	1 50
Yopp's M. House, Onslow.	John Wilkins,			1			1	26	1 50
North East, Onslow.	Daniel S. Sanders and L. B. Huggins,	2	2					16	50
Chapel Run, Onslow.	Abraham Gounds, Joab Padgett, and Wm. Whitlege,							28	1 50
Wilmington, New Hanover.	David J. Mott,	3		1	3		1	18	1 00
Rlley's Creek, New Hanover.	Letter, by David J. Mott,							35	1 40

Petitionary letters for membership were called for, but none were handed in.

Letters of Correspondence were called for, when a number of minutes, with a letter stating his appointment, was handed in by Brother R. E. Rieves, from the Kehukee, and Elder Ely Holland, from the Little River, Elder Ashly Swaim and Brother T. Allred from the Abbots Creek Union, and brother Stephen Benson, from the Country Line, all handed in packages of their minutes and took seats with us, and brother Ellis, from the Contentny, took a seat and stated that their minutes had failed, but could not tell the cause, which were all thankfully received.

On motion, appointed Daniel S. Sanders and John K. Bender a Committee of Finance.

On motion, the Committee to prepare the Articles of our Faith was called on to report, when they stated that they had not had an opportunity of being together for that purpose, but wished to adopt the same of the Kehukee Association, which was agreed to and ordered to be attached to our Minutes, and the committee was discharged.

On motion, agreed, that brother Daniel S. Sanders prepare a letter to the Kehukee Association, and brother Isaac Weaks, one to the Little River, and brother Luke B. Huggins, one to the Contentny.

On motion, brother Smith was appointed to nominate preachers to occupy the stage on the Lord's day, which was as follows; Elders Swaim, Holland and Rieves, and preaching to commence at 10 o'clock A. M.

On motion, agreed to adjourn until Monday, 9 o'clock.

LORD'S DAY, OCTOBER 13.

Brother R. E. Rieves introduced the service of the day, and preached from the 11th chapter and part of the 43d verse of John's Gospel. "Lazarus come forth." Elder Holland followed, from the 10th chap. and 9th verse of John's Gospel. "I am the door, by me me if any man enter in he shall be saved, and shall go in and out and find pasture." Elder Swain concluded, from the 20th chapter and 28th verse of the Acts of the Apostles. "Take heed, therefore, unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood," &c.

We hope from the faithfulness of the word delivered, and the earnest attention of the congregtion, that the labors of love will not be lost.

MONDAY, OCTOBER 14.

The Association met agreeably to appointment, and was opened with praise and prayer by Elder Swaim, and proceeded to call over the names of the Delegates, and the Decorum was read.

On motion, the Letters of Correspondence were called for, when brother Daniel S. Sanders handed in one to the Kehukee, which was read and received and brother Josiah Smith & Isaac Weaks messengers to bear it, and also 40 copies of our minutes. Brother Isaac Weaks presented one to the Little River, which was read and received, and brethren Lewis J. J. Pucket, John Wilkins and E. W. Cox, appointed to bear it, with 20 copies of our minutes. Brother L. B. Huggins handed in one to the Contentny, which was read and received, and brethren P. Pucket and Samuel Holt to bear it and 20 copies of our minutes. Brethren Josiah Smith, Cornelius Canaday, L. J. J. Pucket and E. W. Cox were appointed to visit the Abbots Creek Union and Country Line Associations, and to present 20 copies of our minutes to each Association.

On motion, agreed, that brother Wm. Armstrong prepare a Circular Letter for our next Association, and choose his subject.

On motion, agreed, that our next Association be held at Yopp's M. H. Onslow county, N. C., to commence on Saturday before the second Lord's day in October, 1840, and Elder J. Smith to preach the introductory sermon, and in case of his failure, D. J. Mott. Divine service to commence at 11 o'clock A. M.

On motion, the Committee on Finance was called on to report, which was as follows:

THE TREASURER, DR.

To balauce on hand last year,		$33 70
Contributions this year,		17 40
Making,		51 10

CONTRA, CR.

By cash paid for printing Minutes last year,	$24 25	
paid our Clerk for transcribing the Minutes and attending to the printing,	7 50	
		31 75
Leaving a balance of		$19 35

On motion, agreed, that our Clerk transcribe and prepare these minutes for the press, and have 500 copies struck off and distributed as usual.

On motion, agreed to adjourn to the time and place appointed.

Prayer by brother R. E. Rieves.

J. SMITH, *Moderator.*

CORNELIUS CANADAY, *Clerk.*

ARTICLES OF FAITH.

1. We believe in the being of a God, as almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth; and this God has revealed himself, in his word, under the character of Father, Son and Holy Ghost.

The scriptures to support the being of a God as almighty, see Gen. xxxv. 11, "And said unto him, I am God almighty." That he is eternal, see Deut. xxxiii. 27, "The eternal God is thy refuge and underneath is the everlasting arms." That he is unchangeable, see Mal. iii. 6, "I am the Lord, I change not; therefore ye sons of Jacob, are not consumed." That he is of infinite wisdom, see Acts xv. 18, "Known unto God are all his works from the beginning of the world." For his power, see Psalm lxii. 11, "God has spoken once; twice have I heard this, that power belongeth unto God." That he is a God of justice, see Nehemiah ix. 33, "Howbeit thou art just in all that thou hast brought upon us; for thou hast done right, but we have done wickedly." Also, see Isa. xiv. 21, "A just God and a Saviour." That he is a God of holiness, see Exodus xv. 11, "Who is like unto thee glorious in holiness." That he has revealed himself under the character of the Father, Son and Holy Ghost, see 1 Epistle John v. 7, "For there are three that bear record in Heaven, the Father, the Word and the Holy Ghost, and these three are one." Also, St. Matthew xxviii. 19, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

2. We believe that almighty God has made known his mind and will to the children of men in his word; which word we believe to be of divine authority, and contains all things necessary to be known for the salvation of men and women; the same is comprehended or contained in the books of the old and new Testament, as are commonly received.

To support this article, see 2 Tim. iii. 16, 17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

3. We believe that God, before the foundation of the world, for a purpose of his own glory, did elect a certain number of men and angels to eternal life; and that this election is particular, eternal, and unconditional on the creature's part.

We think it must be granted, that Christ, who is the head of the church, was elected before the foundation of the world: see Isa. xlii. 1., "Behold my servant, mine elect in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment unto the Gentiles." And this same elect Son said unto his Father, St. John xvii. 24, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." And if the election of the head was personal, from eternity, why not theirs that should make up his body; since they really did exist then as the human nature of Christ did? Besides, it was very agreeable and correct that he and they should both be appointed together; for he

could not be a head but with respect to a body. See Eph. v. 23, "For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body. (Verse 30.) For we are members of his body, of his flesh and of his bones." Also, see the remarks of the Apostle Paul in his first epistle to the Ephesians i. 3, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. (Verse 4.) According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love. (Verse 5.) Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. (Verse 6.) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. (Verse 7.) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. (Verse 8.) Wherein he hath abounded toward us in all wisdom and prudence. (Verse 9.) Having made known to us the mystery of his will, according to his good pleasure, which he hath purposed in himself." Again, 2 Thess. ii. 13, "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning, chosen you to salvation through sanctification of the spirit, and belief of the truth." If the word 'beginning' has the same meaning here as it has where it is mentioned in the first of the gospel of St. John, and if sanctification of the spirit, and belief of the truth, mean the same as holy and without blame before him in love, then there is a perfect agreement between this passage and that which is mentioned above. Holiness is not the cause of God's election, but God has decreed it to be the way to salvation. "Without holiness none shall ever see the Lord." See Heb. xii. 13. Again 1 Epistle Gen. Pet. i. 2, "Elect according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience." That angels were elected, see 1 Tim. v. 21. That the election of men by God is unconditional on the creature's part, see Rom. xi. 5, "Even so then at this present time also, there is a remnant, according to the election of grace. (Verse 6.) And if by grace then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work." In this election may be included not only all who ever did, now do, and hereafter shall believe to the saving of their souls, but also all the blessed infants, who die in their infancy, whom Jesus takes up in his arms of love, for he said, when speaking of infants, St. Luke xviii. 16, for of such is the kingdom of God. The scripture doctrine of election will never do any body the least harm, but the abuse of it may be hurtful to many. It certainly did not discourage Paul, Acts xviii. 9, "Then spake the Lord to Paul in the night by a vision, be not afraid, but speak, and hold not thy peace. (Verse 10.) For I am with thee, and no man shall set on thee, to hurt thee, for I have much people in this city. (Verse 11.) And he continued there a year and six months, teaching the word of God among them." And Paul said, in his second epistle to Timothy ii. 10, "Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus, with eternal glory." We know that sometimes God calleth things that are not, as though they already existed.

When God spake to Abraham, saying, I have made thee a father of many nations, it was then God's choice that it should be so, which was manifested in the extraordinary circumstance relative to the birth of Isaac, in whom his seed should be called. But with regard to election, you know it takes no longer time for you to choose than to know your choice; though after you have made your choice in your own mind, it may be a considerable time before you make it known to others. And is it not strange that any person should believe that the most High does not know his choice a long time before he makes it known or manifest? Our believing that which is revealed in the scriptures concerning this article, does not oblige us to believe any thing which is not written; nor does it prevent our believing all things besides which are contained in the holy scriptures; for all the invitations and promises contained in the gospel may be as fully depended on as if nothing had been said concerning election; for we are informed by Isaiah xl. 8, "The word of God shall stand forever." Nor do we believe that the Lord will finally reject any but such as continue disobedient unbelievers. St. Mark xvi. 16, "He that believeth not shall be damned."

4. We believe that when God made man at first, he was perfect, holy and upright, able to keep the law but liable to fall, and that he stood as a federal head or representative of all his natural offspring, and that they were to be partakers of

the benefits of his obedience or exposed to the misery which sprang from his disobedience.

That man was made holy and in the image of God, see Gen. i. 27, "So God created man, in his own image; in the image of God created he him; male and female created he them." Also, Eccles. vii. 29, "So this only have I found, that God made man upright; but they sought out many inventions." Also, see Rom. vii. 12, "Wherefore the law is holy, and the commandment holy, just and good."

5. We believe that Adam fell from this state of moral rectitude, and that he involved himself and all his natural offspring in a state of death; and for that original transgression we are all both filthy and guilty in the sight of an holy God.

That man fell from this state of moral rectitude, see Gen. iii. 6, "She took of the fruit thereof and did eat, and gave also unto her husband, with her, and he did eat. (Verse 7.) And the eyes of them both were opened, and they knew they were naked; and they sewed fig leaves together, and made themselves aprons." That all mankind are culpable for this transgression, see Rom. v. 12, "Wherefore as by one man sin entered into the world, and death by sin. And so death passed upon all men, for that all have sinned." Also, Psalms xiv. 3, "They are all gone aside, they are all together become filthy; there is none that doeth good, no not one." Also, Rom. v. 17, "Therefore as by the offence of one, judgment came upon all men, to condemnation, even so by the righteousness of one, the free gift came unto all men to justification of life."

6. We believe that it is utterly out of the power of men, as fallen creetures, to keep the law of God perfectly; repent of their sins truly; or believe in Christ, except they be drawn by the Holy Spirit.

To support this belief, see Rom. viii. 7, "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can it be.—(Verse 8.) So then they that are in the flesh cannot please God." Also, see St. John vi. 44, "No man can come unto me, except the Father, which sent me, draw him." Also, see Acts v. 31, "Him hath God exalted with his right hand, to be a prince and a saviour for to give repentance to Israel and forgiveness of sins." Also, see I Cor. xii. 3, "No man can say that Jesus is the Lord but by the Holy Ghost."

7. We believe that in God's own appointed time and way, by means which he hath ordained, the elect shall be called, justified, pardoned and sanctified, and that it is impossible they can utterly refuse the call, but shall be made willing, by divine grace, to receive the offers of mercy.

In support of this article, we offer the following scriptures: St. John v. 25, "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Also, Rom. viii. 30, "Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." (Verse 33.) "Who shall lay any thing to the charge of God's elect? It is God that justifieth." Also, see Psalms cx. 3, "Thy people shall be willing in the day of thy power."—Also, see Philip. ii. 13, "For it is God that worketh in you, both to will and to do, of his good pleasure."

8. We believe that justification in the sight of God, is only by the imputed righteousness of Jesus Christ, received and applied by faith alone.

To support this article, we quote Rom. iii. 20, "Therefore, by the deeds of the law, there shall no flesh be justified in his sight; for by the law is the knowledge of sin. (Verse 21.) "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." (Verse 22.) "Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference." Also, see Rom. iv. 7, "Blessed are they whose iniquities are forgiven, and whose sins are covered." (Verse 8.) "Blessed is the man to whom the Lord will not impute sin." Also, see Jeremiah xxiii. 6, "In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, the Lord our righteousness." Also, see Rom. v. 19, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Also see Psalms, lxxxix, 16, "In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted"

9. We believe in like manner, that God's elect shall not only be called and justi-

fied, but that they shall be converted, born again, and changed by the effectual working of God's holy spirit.

In support of this article, we refer to the following scriptures: viz. 2 Cor. v. 17, "Therefore if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." Also, see St. John i. 13, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Also, 1 Pet. i. 23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Also, see 2 Cor. iii. 18, "But we all, with open face beholding as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even by the spirit of the Lord." Also, see Eph. i. 19, "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." Also, 1 Thess i. 13, "For this cause also thank we God without ceasing, because, when ye received the word which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that believe."

10. We believe that such as are converted, justified, and called by grace, shall persevere in holiness, and never fall finally away.

For satisfaction on this article, we refer you to Heb. vii. 25, "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

11. We believe it to be a duty incumbent on all God's people, to walk righteously in good works, not in the old covenant way of seeking life and favor of the Lord by it, but only as a duty from a principle of love.

We refer you to Titus iii. 8, "This is a faithful saying, and these things I will that thou affirm constantly, that they that believe in God might be careful to maintain good works: these things are good and profitable unto men. Also, 1 Epistle John v. 3. "For this is the love of God, that we keep his commandments; and his commandments are not grievous." Also, see Eph. ii. 10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

12. We believe baptism and the Lord's supper are gospel ordinances, both belonging to the converted or true believers; and that persons who were sprinkled or dipt whilst in unbelief, were not regularly baptized, according to God's word; and that such ought to be baptized after they are savingly converted unto the faith of Christ.

The most of the people among whom we live, agree with us: 1st. That baptism and the Lord's supper are gospel ordinances. 2d. That believers are the proper subjects of these ordinances. 3d. That believers may be properly baptized by immersion. Now if the scriptures be so plain concerning these things that they cannot well be denied, why should we take up time to prove them? And as they practice differently in these things from what we do, it lies on them to prove that they are right if they can; if they cannot, it is time for them to desist, or at least not to find fault with us for keeping the ordinances as they were delivered.

13. We believe that every church is independent in matters of discipline, and that associations, councils, and conferences, of several ministers or churches ar not to impose on the churches the keeping, holding, or maintaining, any principle or practice contrary to the churches' judgment.

For thus believing, we rely on these scriptures: Isa. xxxiii. 22, "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." Also, see James iv. 12, "The Lord is our lawgiver, who is able to save and to destroy." Also, see 1 Pet. v. 3, "Neither as being lords over God's heritage, but being examples to the flock." Thus it appears that the Lord only has a right to give laws to his church; therefore they ought to be guided by his word, in all matters of discipline.

14. We believe in the resurrection of the dead, both of the just and the unjust, and a general judgment.

We believe this from the following scriptures: John v. 28, 29, "Marvel not at this, for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." Also, 2 Cor. v. 10, "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

15. We believe the punishment of the wicked is everlasting, and the joys of the righteous are eternal.

Christ said in St. Matthew's gospel, xxv. 46, "And these shall go away into everlating punishment, but the righteous into life eternal."

16. We believe that no minister has a right to the administration of the ordinances, only such as are regularly called, and come under the imposition of hands by the presbytery.

We feel under obligation to believe so, when we read in the Acts of the Apostles xiii. 2, 3, "As they ministered unto the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them; and when they had fasted, and prayed, and laid their hands on them, they sent them away."

17. Last, we do believe that for our mutual comfort, union, satisfaction, of the several churches of the aforesaid faith and order, that they ought to meet in an association way, wherein each church ought to represent their case, by their delegates, and attend as often as it is necessary to advise with the several churches in conference; and that the decision of matters, in such association, not to be imposed or in any wise binding on the churches without their consent. But only to sit and act as an advisary council.

Solomon says, Prov. xi. 14, "Where no council is, the people fall; but in the multitude of councillors there is safety." And we find the Apostles assembled on certain occasions, to confer about the affairs of the churches. See Acts xv. 6, "And the apostles and elders came together for to consider of this matter." If Paul, Barnabas, and others, therefore, were delegated by their brethren of the churches at Antioch to assemble, or associate, with the apostles at Jerusalem, how much more will the propriety and necessity of such meetings or assemblies appear to us, who do not enjoy their abilities or possess their powers. A great number of scriptures more might be adduced to show that our principles are scriptural; but such as believe not these which we have subjoined, we are persuaded would not believe though another were to arise from the dead. It would be well for the brethren and churches generally, to bear in mind that these are the principles, or articles of faith, that our association was established on, and every church that has been since received in her, tacitly subscribed to on their reception: that if any of them since "have got wise above what is written," it is high time for them to retreat, or withdraw from the camps of Israel, and let it be seen who is on the Lord's side; and no longer intrude themselves on Zion's soldiers—and let our ranks be clear of tories.